

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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MESSIAH'S APPEARING.

No. III.—MESSIAH AS THE CONSOLATION AND GLORY OF ISRAEL.

"And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel."—LUKE.

The missions and appearances of Messiah form subject, the vast extensiveness of which is beyond comparison, while its branches are very numerous, and its views very many. In fact, the subject begins at the beginning of the Father's creations and redemptions, and runs through all his kingdoms, dominions, and glories, and will extend through all eternity, with all its creations and redemptions and kingdoms and glories to come. The missions and appearances of Messiah may justly be considered as the centre of all Divine subjects, and the comprehension of all,—as the beginning and the end, and the soul of revealed religion. Unless, then, this subject of Messiah's appearances be understood, with his missions involved therein,—understood at least in several of their most important branches, and seen in several of their nearest relative and principal views, nothing can be very clearly seen of revealed religion, but few of the purposes of Jehovah realized, but little known of Christ's kingdom and glory to come, and but small portions indeed experienced of the brightest hopes and highest expectations of Israel and the Saints of old.

We do not expect nor do we aim to

give to our readers all the views which belong to Messiah's missions and appearances, but rather aim to give in this series a few views which seem most necessary to be taken for a clear understanding. In Numbers I. and II. we took a glimpse of views which seem desirable for Gentile Christians to see, and our readers to understand. In those views we took a glance at Israel's nationality and headship as predicted by Moses, and of the covenants and blessings made to the fathers Abraham, Isaac, and Jacob, and of the glorious future of Israel when Jacob's scattered sons shall be restored, and the empire of earth given to them under the reign of Messiah their King. We saw that all this greatness, and the blessings, and covenants, and glory of Israel were rolled up as it were in the missions and appearances of Messiah. It was farther seen that Jesus, the Saviour of the world, was really the Messiah of Israel; but that the Jews rejected and crucified their King. In Number II. we saw that the Gentiles received the first appearing of Messiah, and that through this dispensation of grace was given to them. In this view a remarkable fact was noticed—namely, that Israel (so says

Paul,) did not "stumble that they should fall. God forbid: but rather, through their fall, salvation is come to the Gentiles," thus fulfilling in Christ, as the great representative of Israel, the covenant of God to Abraham—"In thy seed shall all the kindreds of the earth be blessed." These views seem to us necessary for a clear understanding, and leading into our present view of "Messiah, the Consolation and Glory of Israel."

The second chapter of Luke will give to our readers several views of and considerable insight into the missions and appearances of Christ. We will here quote the 25th and seven following verses:—

"And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him, by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel."

The first point that strikes the attention in this view is that Simeon, a "just and devout" man, was "waiting for the consolation of Israel." Now, it will be remembered by our Bible readers that, for several hundred years previous to the first coming of Messiah, the people of Israel had fallen under the severe displeasure of Jehovah their God. Indeed, they had often been rebellious against him, and often unbelieving and disposed to forsake him and the ways of their fathers Abraham, Isaac, and Jacob; and even so far back as the days of Moses, the wrath of Jehovah was at times so kindled against them that Moses on several occasions had to stand between Israel and Divine wrath, and to plead with the Lord not to destroy his chosen people; and it is worthy of note that Moses invariably strengthened his mediation by pleading the covenants of Jehovah with the fathers Abraham, Isaac, and Jacob. We cannot stay to particularise upon the history of Israel and their breaking off and scattering among the nations, but will merely

notice a few facts, to give an insight into our subject.

Divine mercy was continued to the chosen people "until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day," and "there was none left but the tribe of Judah only." (See 2 Kings xvii.) This took place upwards of seven hundred years before Christ's first appearance. About a century and a quarter afterwards, Zedekiah, king of Judah, was rejected of the Lord, and his people were taken captive into Babylon; and from that day Israel has been without a king. Thus we see that the ten-and-a-half tribes who had previously revolted from the house of David, and set up kings for themselves, had been taken into captivity and scattered among the nations, or hid somewhere by the Lord. Indeed, so completely are they lost to the knowledge of the world, that they are generally spoken of as the "lost tribes." Under the reign of Zedekiah, Judah was also, as we have seen, taken into captivity; but, after seventy years, they returned and rebuilt Jerusalem and their temple. But when Christ, or the Messiah of Israel, made his first appearance, they had fallen into deeper apostacy than ever, having several hundred years previously lost their Seers and Prophets altogether, Malachi being supposed to have been the last; and he prophesied about 400 years before Christ. When Messiah made his first appearance, as the sequel plainly shows, the Jews were prepared to reject and crucify their King, and were worthy of being cast away in consequence; and thus they became scattered and broken—a hiss and a by-word among all nations, under the displeasure and frown of God during now about 18 centuries.

Under such circumstances, after such a past history of Israel, and before such a sequel, Jesus the Christ came. Now, it is very necessary to take these facts into account in viewing the first appearing of Messiah. With these items of the history of Israel remembered—with these circumstances of Messiah's first appearing vividly pictured before us side by side with the awful sequel of the destruction of Jerusalem and the subsequent history of the Jews as a hiss and a by-word among the nations, let us bring to our view this

good old man Simeon, "just and devout, waiting for the consolation of Israel."

What a contrast is here brought before us! On the one side we may view the picture of the rebellions and transgressions of Israel against Jehovah with the captivity of the ten-and-a-half now "lost tribes," and the fearful crime of the Jews in crucifying their King, and their terrible experience since that day; and by the side of this picture we may view another—namely, that of Simeon, a "just and devout" man, "waiting for the consolation of Israel." Aye, and in this latter picture, not only Simeon shall stand, but also the Seers, Prophets, and holy men before Christ, who have "waited for the consolation of Israel;" and by their side shall stand all the Apostles and Saints who have, since Messiah's first appearing, "waited for the consolation of Israel;" and standing above them all, enthroned in majesty and power, we will imagine Jehovah, who made the covenants to Abraham and the fathers, and promised to Israel the consolation and glory. What a contrast in the two pictures! Yet the one is consistent with the other. Indeed, the transgressions of the chosen people, and the dark colouring of their sad and bitter experience, in consequence of their iniquities, gives greater meaning to the picture of the consolation and pardon of the chosen people; and their restoration to the Divine favour is thereby rendered more affecting; and the glory of Israel, under the reign of Messiah their King, is heightened by the dark colouring of the crucifixion and the black cloud that has hung over the Jews in their long and bitter experience since that period.

Now, those who have "waited for the consolation of Israel" also looked upon this dark picture. If our readers will refer to several of the last chapters of Deuteronomy, they will see how graphically and boldly and truthfully Moses pictured to the children of Israel their fearful subsequent history. What a graphic and awfully true passage does the following make in the history of Israel:—"And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." But while Moses described to them in such graphic and truthful language the history of curses and casting away from Jehovah's favour, declaring that the Lord should scatter them among all

people "from the one end of the earth to the other," he pictured to them the restoration and consolation and redemption and glory of Israel in language equally as striking as that in which he described their fall; and this side of the picture is as bright and comforting as the other was dark and saddening. The Prophets also after him looked upon both pictures. But not even could the fall of Israel and their awful casting away from Jehovah's favour dim their view of their return to Divine favour, their restoration and redemption, and the consolation and glory of Israel to come through Messiah and his appearing. They all "waited for the consolation of Israel," and only longed and yearned the more for the time of the consolation from foreseeing how much the chosen people would need consolation and redemption. And this "just and devout" man, Simeon, was one of the very many of the same class who have "waited for the consolation of Israel."

We can here imagine many a Gentile Christian to exclaim—"But ah! now 'unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' He is the Consolation of Israel to whom the Prophets and Saints looked, and for whom they waited. And now, behold this man Simeon, who had 'waited for the consolation of Israel,' coming 'by the Spirit into the temple,' and taking Jesus into his arms, and blessing God, saying, 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people.'"

Yes, Christian reader, all this is correct enough, and your view is so far clear. But did you ever mark who it was that broke out into this divine prophetic language at beholding in his inspired vision the birth of Messiah? Did you ever reflect that it was Isaiah the Jew, and not a Gentile, who prophetically exclaimed, "Unto us a child is born, unto us a son is given?" Did you never mark the next verse of the same chapter, which reads thus—"Of the increase of his government and peace there shall be no end, UPON THE THRONE OF DAVID AND UPON HIS KINGDOM TO ORDER IT AND TO ESTAB-

LISH IT WITH JUDGMENT AND WITH JUSTICE FROM HENCEFORTH, EVEN FOR EVER. The zeal of the Lord of hosts will perform this." Have you also compared these remarkable verses with the following salutation of the archangel Gabriel to Mary, the mother of Jesus:—"And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the THRONE OF HIS FATHER DAVID; and he shall REIGN OVER THE HOUSE OF JACOB FOR EVER; and of his kingdom there shall be no end." If you have marked and well digested the import of these passages, Christian reader, you are prepared with us to notice the following very important facts, and to take into account with us a few considerations growing therefrom, besides adding many yourself of a similar kind.

First, we will notice the fact that Jesus, the Messiah of Israel, is not at this his first appearing come to establish his millennial reign, and to fulfil the words of Isaiah—"Of the increase of his government and peace there shall be no end." Eighteen hundred years have passed, and surely the reign of peace has not even yet come; the government of Christ is not yet established over all the earth, nor is the earth "full of the knowledge of the Lord as the waters cover the sea." He did not then come to be "King over the whole earth," and to away his sceptre over universal empire, with Israel as the head of the nations. Yet the Bible, from the beginning to the end of Revelation, is full of prophecies and indications of these events, and all is to be brought about by the appearing of Messiah; and Jesus the Christ will come and fulfil all things. But, reader, he has not now at his first appearing come to consummate all this glory. Mark! He has come at this time to "descend below all things," to be humiliated, to become a "man of sorrows and acquainted with grief," to have to exclaim—"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head,"—to be rejected by Israel, to be spit upon, and crowned with thorns, and crucified by the Jews, his brethren. In fact, he is come to die for the sins of the world! But by-and-by he is coming in glory as the King of the whole earth, whose right

it is to reign. By-and-by he will establish his "government and peace" over all the earth, and to the "increase" thereof "there shall be no end." By-and-by he will come to establish on earth a universal empire, and Israel his chosen shall be the head of the nations. By-and-by he will come to reign with his Saints a thousand years, and to make the chosen people what Moses gives us to understand Jehovah designed to make them—namely, a "nation of kings and priests." By-and-by "great voices" shall be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever," and he shall be literally "King of kings and Lord of lords." But now, at his first appearing, he is come to be "lifted up," to suffer and to die for the sins of the world, that all the glory and dominion and salvation of Christ might be given to Israel and the Saints, and the light and grace and blessings thereof extended through the seed of Abraham to all the nations of the earth.

At his first appearing, Messiah did not come to reign "UPON THE THRONE OF DAVID AND UPON HIS KINGDOM TO ORDER IT AND TO ESTABLISH IT WITH JUDGMENT AND WITH JUSTICE FROM HENCEFORTH, EVEN FOR EVER." This King of Israel was then born; and it is he concerning whom Isaiah exclaimed, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;" and it is indeed he who shall bring consolation to Israel. The archangel Gabriel testified that it was he, and declared that the "Lord God shall give unto him the THRONE OF HIS FATHER DAVID; and he shall REIGN OVER THE HOUSE OF JACOB FOR EVER." Yes, this child is born, and Simeon is about to take him in his arms and bless God that his aged eyes are permitted to see the Lord's salvation. But though Simeon was permitted to see the first appearing of the "Lord's Christ," and to take him into his arms, Messiah is not now come to fulfil all his missions, and to bring in all this dominion and restoration and glory to Israel. He is not come now to ascend the "throne of his father David," and to "reign over the house of Jacob for ever." He is now at

his first appearing coming to his own; and they are about to reject him, and spit upon him, and put upon his head a crown of thorns—not the crown of Israel. Instead of lifting him upon the throne of his father David, his rebellious subjects are about to lift him upon the cross; and as he hangs there in the agonies of death, the soldiers will honour him with such mockeries as those they hailed him with when they crowned his head with a diadem of thorns—"Hail, king of the Jews;" and the rulers and people of Judah will deride him, saying, "He saved others; let him save himself, if he be Christ the chosen of God." "Let Christ, the king of Israel, descend now from the cross, that we may see and believe."

Jesus, whom they thus treated, was their Messiah; but they knew him not. It was, indeed, he who shall restore Israel, who shall reign over Israel, who shall redeem Israel, who shall be the consolation and glory of Israel, who shall gather the chosen people, and "reign over the house of Jacob for ever." It was he who shall cause comforting words to be spoken to Jerusalem, and the proclamation to go forth "that her iniquity is pardoned, for she hath received at the Lord's hand double for all her sins." He it is who "shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness." It is such a consolation as this that the Prophets foresaw, and it was, that appearing of Messiah which should bring in the restoration and glory of Israel to which their prophetic eyes were chiefly directed. And Christ *will* come and accomplish all that they foresaw and foretold. But at his first appearing he came not for this, but to die for mankind and to be lifted up on the cross to accomplish his higher mission as the Son of God—the Redeemer of man—the second Adam—"the Lamb of God which taketh away the sins of the world." This is his mission now at his first appearing; and through the Gentiles receiving his first appearing, they will be grafted into the good olive tree, from which Israel is now about to be broken, and Messiah will thus become "a light to lighten the Gentiles." But by-and-by he will come again with a greater mission and a more glorious appearing; and then shall Israel be restored and redeemed and comforted, and Christ shall be their consolation and glory.

Gentile Christians, who have entirely overlooked Christ's great literal second appearing as the consolation and glory of literal Israel, are too apt to spiritualize all this; and perhaps some may urge—"But was it not revealed to Simeon, by the Holy Ghost, 'that he should not see death before he had seen' the consolation of Israel?" No. The passage does not read so, and the facts speak so terribly strong against such an interpretation, that to accept it would be to give infidelity a decided victory. The Holy Ghost did not reveal unto Simeon "that he should not see death before he had seen" the consolation of Israel. The case stands thus: Simeon, "a just and devout" man, like all the Prophets, Apostles, and Saints, and also the dispersed and consolation-needing of Judah and Israel unto this day, had been "waiting for the consolation of Israel." "And it was revealed unto him by the Holy Ghost that he should not see death before he had seen THE LORD'S CHRIST." Now, Christ was he who should be the consolation and glory of Israel, and Simeon was permitted to see his first appearing; and he blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." But the whole of the narrative shows that Simeon looked for Israel to fall and Messiah to become "a light to lighten the Gentiles" before he became the glory and consolation of Israel. Mark his words to Mary, the mother of Jesus:—"Behold, this child is set for the FALL and RISING AGAIN of many in Israel, and for a sign which shall be spoken against." In fact, all the Prophets saw the fall of Israel, with their terrible experience and scattering, before the "consolation" and glory came; and Simeon was no exception. It would take volumes to embody and comment upon all that the Prophets have said concerning the consolation and glory of Israel, as connected with what is now generally denominated "the second advent." In another Number we shall take a view of his great appearing, when he shall become the consolation and glory of Israel, and when he shall restore all things. But we cannot well close a subject upon the consolation and glory of Israel without quoting the following sublime and thrilling passage of Isaiah:—

"Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to

Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: SAY UNTO THE CITIES OF JUDAH, BEHOLD YOUR GOD."

That this was not fulfilled at the first coming of Messiah, it is scarcely necessary to urge. Jerusalem is still waiting to hear the "Comfort ye, comfort ye, my people;" "speak ye comfortably to Jerusalem," &c. She is still longing for her warfare to be ended, the severest part of which was about to begin when the Jews crucified their Lord, and to hear the pardon of her iniquity, when she will have "received of the Lord's hand double for all her sins." Christians know that the greatest (beyond all comparison the greatest) and deepest-dyed of her sins was committed when they said, "His blood be upon us and upon our children."

Neither has the "glory of the Lord" yet been "revealed," nor have "all flesh" seen it "together."

But, Christian reader, the day of Israel's consolation and glory is near at hand. The Lord Jesus Christ, who once appeared in Jerusalem and was crucified, has raised up his Prophet Joseph to announce to the world Messiah's glorious appearing, to open the "dispensation of the fulness of times," to prepare the way of the Lord, and bring in the millennial reign of Christ. In this dispensation he shall appear, to restore the kingdom to Israel, and to sway over the earth a universal sceptre. In this dispensation all the scattered seed of Jacob shall be restored to the lands which the Lord their God has given them. On the Western continent Zion shall be established, and the Jews will return to Palestine and rebuild Jerusalem. The Redeemer shall first come to Zion to the Saints, who will be prepared to receive him; and, by-and-by, he shall come forth from Zion to appear to the gathered Jews; and he shall now appear to them as their Deliverer and Redeemer, their Messiah and King, their consolation and glory; and he shall "reign over the house of Jacob for ever." In this dispensation all shall be fulfilled, the visions of the Prophets realized, and the consolation and glory of Israel brought in.

HISTORY OF JOSEPH SMITH.

(Continued from page 88.)

[September, 1843.]

Thursday, 7th. I took home the letter written to Harrisburg for the Church History, a small fragment of which only has been preserved, and is as follows:—

"Messrs. Editors,—The Church of Jesus Christ of Latter-day Saints was founded upon direct revelation, as the true Church of God has ever been, according to the Scriptures (Amos iii. 7, and Acts i. 2); and through the will and blessings of God, I have been an instrument in his hands, thus far, to move forward the cause of Zion: therefore, in order to fulfil the solicitations of your letter of July last, I shall commence with my life.

I was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A.D. 1805. When ten years old, my parents removed to Palmyra, New York, where we resided about four years; and from thence we removed to the town of Manchester.

My father was a farmer, and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state; and upon inquiring the plan of salvation, I found that there was a great clash in religious sentiment. If I went to one society, they referred me to one plan, and another to another, each one pointing to his own particular creed as the *summum bonum* of perfection. Considering that all could

not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a Church, it would not be split up into factions; and that if he taught one society to worship one way and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God, I had confidence in the declaration of James—'If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.' I retired to a secret place in a grove, and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his Church and kingdom. And I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fulness of the Gospel should at some future time be made known unto me.

On the evening of the 21st of September, A.D., 1823, while I was praying unto God, and endeavouring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room. Indeed, the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me, surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence, that the time was at hand for the Gospel in all its fulness to be preached in power unto all nations, that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came. A brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings

of God being finally withdrawn from them as a people, was made known unto me. I was also told where there were deposited some plates, on which were engraven an abridgement of the records of the ancient Prophets that had existed on this continent. The angel appeared to me three times the same night, and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A.D., 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold. Each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters of the unsealed parts were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two, transparent stones set in the rim of a bow fastened to a breastplate.

Through the medium of the Urim and Thummim, I translated the record, by the power and gift of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America, in ancient times, has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Saviour made his appearance upon this continent after his resurrection; that he planted the Gospel here in all its fulness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists,—the same

order, the same Priesthood, the same ordinance, gifts, powers, and blessings; as were enjoyed on the Eastern continent; that the people were cut off, in consequence of their transgressions; that the last of their Prophets who existed among them was commanded to write an abridgement of their prophecies, history, &c., and to hide it up in the earth; and that it should come forth and be united with the Bible, for the accomplishment of the purposes of God in the last days. For a more particular account, I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our Travelling Elders.

As soon as the news of this discovery was made known, false reports, misrepresentation, and slander flew, as if on the wings of the wind, in every direction. The house was frequently beset by mobs and evil-designing persons. Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me; but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the Church of Jesus Christ of Latter-day Saints was first organized in the town of Fayette, Seneca County, State of New York. Some few were called and ordained by the Spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance; and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands.

From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri. In the last named State a considerable settlement was formed in Jackson County. Numbers joined the Church, and we were increasing rapidly. We made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle and throughout our neighbourhood. But as we could not associate with our neighbours, who were many of them the basest of men, and had fled from the face of civilized society to the frontier country to escape the hand of justice in their midnight revels, their Sabbath-breaking, horse-racing, and gambling, they commenced at first to ridicule, then to persecute; and finally, an organized mob assembled and burned our houses, tarred and feathered and whipped many of our brethren, and finally drove them from their habitations; who, houseless and homeless,

contrary to law, justice, and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven in this inclement season of the year. This proceeding was winked at by the Government; and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was that a great many of them, being deprived of the comforts of life and the necessary attendances, died; many children were left orphans; wives, widows; and husbands, widowers. Our farms were taken possession of by the mob; many thousands of cattle, sheep, horses, and hogs were taken; and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay, where they continued until 1836, three years. There was no violence offered; but there were threatenings of violence. But in the summer of 1836 these threatenings began to assume a more serious form. From threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude. Jackson County was a sufficient precedent; and as the authorities in that county did not interfere, they boasted that they would not in this,—which, on application to the authorities, we found to be too true; and after much violence, privation, and loss of property, we were again driven from our homes.

We next settled in Caldwell and Davies Counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them. But here we were not allowed to live in peace; but in 1838 we were again attacked by mobs; an exterminating order was issued by Governor Boggs, and under the sanction of law, an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, &c.; many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword; and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls—men, women, and children, were driven from their own fire-sides, and from lands that they had warrantee deeds of, houseless,

friendless, and homeless, (in the depth of winter,) to wander as exiles on the earth, or to seek an asylum in a more genial climate, and among a less barbarous people.

Many sickened and died, in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery, and woe that has been caused by the barbarous, inhuman, and lawless proceedings of the State of Missouri.

From this awful, bloody, and inhuman expulsion by the Government and people from Missouri, we found an asylum and friends in the State of Illinois. Here, in the fall of 1839, we commenced a city called Nauvoo, in Hancock County, which, in December, 1840, received an act of incorporation from the Legislature of Illinois, and is endowed with as liberal powers as any city in the United States.

Nauvoo, upon every point connected with increase and prosperity, has exceeded the most sanguine expectations of thousands. It now contains near 1,500 houses, and more than 15,000 inhabitants. The charter contains, among its important powers, privileges, or immunities, a grant for 'The University of Nauvoo,' with the same liberal powers of the city, where all the arts and sciences will grow with the growth and strengthen the strength of this beloved city of the Saints of the last days.

Another very commendatory provision of the charter is that that portion of the citizens subject to military duty are organized into a body of independent military men, styled the 'Nauvoo Legion,' whose highest officer holds the rank and is commissioned Lieutenant-General. This Le-

gion, like other independent bodies of troops in this Republican Government, is at the disposal of the Governor of the State, and President of the United States. There is also an act of incorporation for an Agricultural and Manufacturing Association, as well as the Nauvoo House Association.

Since the organization of this Church, its progress has been rapid, and its gain in numbers regular. Besides these United States, where nearly every place of notoriety has heard the glad tidings of the Gospel of the Son of God, England, Ireland, and Scotland have shared largely in the fulness of the everlasting Gospel, and thousands have already gathered with their kindred Saints to this the corner stone of Zion. Missionaries of this Church have gone to the East Indies, to Australia, Germany, Constantinople, Egypt, Palestine, the islands of the Pacific, and are now preparing to open the door in the extensive dominions of Russia.

There is no correct data by which the exact number of members composing this now extensive and still extending Church of Jesus Christ of Latter-day Saints can be known. Should it be supposed at 150,000, it might still be short of the truth.

Believing the Bible to say what it means and mean what it says, and guided by revelation, according to the ancient order of the fathers, to whom came what little light we enjoy, and circumscribed only by the eternal limits of truth, this Church must continue the even tenor" * * *

Called at the Office, and administered the laying on of hands to sister Partridge and her two children.

Dreadful conflagration at Studtswissenburg, in Hungary. About six hundred houses destroyed.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 18, 1860.

A SPIRITUAL WORK.—It is very necessary that the Saints should understand the Latter-day Work really as a work which God has given to them to perform. It is very necessary that they should look upon the kingdom of God as a reality; and the vision thereof, as seen by Daniel and the Prophets and Saints of old, all should decidedly understand, has to be embodied and become a fact upon earth. The inspired ones of yore understood their visions as the ideal or spirit of realities which should, in the last days become facts; and the facts and events and the glory which

they foresaw they very distinctly understood would appear and be worked out upon their native earth. They expected nothing different from this, they looked forward for nothing different, and they understood nothing different. Most decidedly, they did not understand their visions of the future as they are too generally looked upon and understood by modern sectarian Christians.

It is according to the understanding and visions of the Prophets and the expectations of the Saints of former days that the Latter-day Saints understand their religion and view the Latter-day Work of God. Moreover, while they view the Prophets and Saints of old as the seers of the visions to be embodied in realities in the last days, and as the foretellers of the kingdom to come, they consider it as their part given to them from heaven to *make* those visions realities, and, under God, to build up his great kingdom of the last days. To them religion is emphatically a work—a reality—the great end and object of their entire life. The truth of this every true Latter-day Saint constantly endeavours to manifest; and in their gatherings, establishment of settlements, building up of cities, &c., they abundantly show that the work of God to them has been a whole-life work.

Now, this is decidedly as it should be; and we would have all the Saints understand their religion according to this practical view, and make the work of God the work of their entire lives. That they may more fully do this, faithful Saints earnestly struggle to gather together, to build up Zion, and live entirely for the establishment of the kingdom, and the establishing of themselves as citizens of that kingdom.

But while this is the fact, and while we realize that our religion is a practical religion, and the work of God a something for the Saints to do, and in reality a *work* for their whole lives, we are very painfully aware how the idea of "practical" can be distorted, and our holy, heaven-born religion pulled down to the grossest earthliness, by an earthly spirit. It is true that our religion is a practical religion, and the work of God a something for the Saints to do and to perform during the whole of their lives: but, then, this practical religion is also a most holy and divine religion, and that work a most spiritual and heaven-like work which God has given to his Saints to perform. God raised up Joseph, the great Latter-day Prophet,—raised up, to say the least, one of the greatest of his Prophets, through which to reveal this religion to the sons and daughters of men, for their temporal and eternal good, and raised him up to commence that work which shall regenerate society and bring about the "restitution of all things." To make this revealed religion of the last days effective and saving to mankind, and to accomplish this Divine and stupendous work, he has caused the holy, eternal Priesthood to be put upon a much greater number of men than in any former dispensation.

Again: What kind of religion is ours? Who are they that represent it? Why, it is the religion of the Prophets, Apostles, and Saints of old; it is the religion of the Church of the First Born. They were such who represented our religion in ancient times. God revealed it to them, angels administered in it, Prophets and Apostles and Saints lived and died for it, the Holy Ghost was witness of its holiness and the minister of its power and salvation, and the spirits of the just made perfect (the spirits of the Saints from the beginning) still rejoice and glory in this religion. They were such who represented our holy religion on earth in other dispensations, even as they now represent it in heaven, and are waiting until they shall come again, when that which is perfect is come, to represent it again on earth, but then to represent it in its fulness. And until that time comes, and to bring in that time when this religion shall be perfectly represented upon earth in all its fulness, whom has God called to be its representatives? Was not Joseph its chief representative?

Has not God called Prophets and Apostles and a large body of general Priesthood, and chosen a people to be called "THE SAINTS OF THE MOST HIGH?" Has he not called such to represent our religion? And it should ever be deeply impressed upon those who profess our religion, who have taken upon them the name of Saints, and who stand forth as its representatives, that they must represent it in a manner and with a spirit not unworthy of SAINTS OF THE MOST HIGH. They must manifest in their lives and works the spirit of the holy Gospel and the spirit of the holy Priesthood. They must manifest the spirit and faith of Saints, the motives and disposition of Saints, the zeal and devotion of Saints, the love and brotherhood of Saints, and in all manifest the spirit and salvation and blessings and power and efficacy of the religion of all Saints of the Most High of every dispensation, and of the Gospel of Jesus Christ, through Joseph, his Prophet unto this generation. If they manifest it thus, "Mormonism," as men term it, is truly a Divine religion, worthy of a God as its Author and Revealer, worthy of the name and work of Christ, and worthy of the lives and faith and hopes of all Saints from the beginning of the world to the end of time, and even throughout the never-ending periods of eternity. Such is our religion, when it is properly represented; and surely, when thus shown forth, it is truly a divine religion.

Again: What kind of a work is the Latter-day Work? and to whom is it given? We have noticed that our religion is a "practical religion," and "the work of God a something for the Saints to do, and in reality a *work* for their whole lives." We have noticed that this work concerns the establishment of the kingdom of God upon the earth, the building up of Zion, the gathering of the Saints, the regeneration of society, and the restitution of all things. We have also noticed that all the Prophets and Saints from the beginning saw this work in their most inspired moments, foretold much concerning it, and longed for the days to come when their visions should become realities, and the burden of their prophecies exist as facts. Though this work, then, is a practical work, and something for the Saints to do, and the kingdom of God a reality, and a work for their whole lives, surely that work is also a spiritual work and a divine work, and not according to the spirit of this world. God has called Joseph and Brigham and a vast number of his Priesthood to bear up and accomplish this work; and the just and the holy ones behind the veil—all God's Prophets, Apostles, and entire Priesthood, and the whole Church of the First Born in heaven, are engaged with Prophets, Apostles, general Priesthood, and the Church of Christ of Saints on earth to perform this great work of God in the last days. Though it be a practical work, then, is it not also a most holy and spiritual work?

When the Saints live according to the spirit and character of their religion, it then appears in its true character—namely, a Divine character. When they work according to the true spirit and character of the work in which they are, with the Saints and the holy ones above, engaged, then their work is truly a spiritual work and acceptable in the sight of Heaven. When they feel thus, and live thus, and act thus, they will realize that they cannot give to their religion too much faith, too much devotion, too much well-directed zeal, or too much whole-heartedness; and when they work thus, they will know, by the experience of their lives and the testimony of the Holy Ghost within, that they cannot throw into the work of God too much of their labour, too many of their energies, too much of themselves, nor, while life and strength and energies and themselves endure, be too untiring in working for God and the establishment of his kingdom. But when they live not thus—not according to the

spirit and principles of our holy religion, their professions are as emptiness; and when they labour not according to the true character of the work, their work is not acceptable, and they themselves will be rejected, while those who live according to the spirit of their holy religion, and work according to the spiritual character of the work of God, are right in the sight of Heaven, and peaceful and happy, and full of faith, and right in their own souls. It is only those who do not live thus and work thus who are otherwise, and who are troubled, and are without trust in God.

In the "History of Joseph Smith" for this week will be found a long and interesting communication to an American paper, written by the Prophet. It contains a general sketch of the rise of the Latter-day Church and of the history of the Book of Mormon, with a summary of the history of the community of Saints up to 1843. We do not call attention to this communication with the idea that the facts therein are new to the Saints; yet we cannot but think that this review of Church history, written by the Prophet himself, will prove interesting to our readers, as well as render the *Star* suitable to be loaned to friendly investigators.

ORATORY, OR THE ART OF SPEAKING.

BY ELDER D. BONELLI.

As the Church of God on the earth leaves the period of infancy, and assumes a higher position in the path of progress,—as the gloom of tradition and superstition gradually recedes into the night from whence it came, and the people of God obtain clearer views of existing truths, and evince greater capacity of appreciation, it begins to be not out of place to treat upon principles which in former days could not be touched upon without danger of incurring reprehension. But the principles, the acceptance of which initiates men into the kingdom of God and unites their destiny with that of Jehovah's covenant people, have now become sufficiently established in the Saints' minds, and amply demonstrated as infallible truths by years of investigative concentration upon them, and experience of their influence on the life, to permit a prospective glance upon the things which appertain to the accomplished work of God as a kind of embellishment. The days have gone by when disparagement of certain gifts and powers could serve as a cover of ignorance or inability; and the time has come when

God's people begin to be able to let every truth that forms an ingredient of the great compound of universal truth have its due share of estimation, and its proper place in their creed.

Oratory is a great science. It deals in words, and words are the audible representatives of the thoughts and feelings that silently course through the human spirit, and strew the seeds for the harvest of subsequent actions.

The ancients were acquainted with its influence and power. We find testimonies of its exercise on the first pages of human history. It was always connected with all government, and will continue to be in requisition as long as beings of intelligence and liberty are governed or influenced by a communicated will. The orators of ancient Greece and Rome wielded indomitable influence among their contemporaries, and continue to be revered by all who know their works. By their writings they labour still, though they are dead.

Elocution has in itself influence and power, independently of the subjects upon which it treats. It has power to carry

away the thoughts of the hearers to the highest degree of human adoration, or to rouse the passions of the soul to the impetuosity of a mighty tempest. It is to be regretted that this great power is, by erudite, but selfish spirits, often made to serve purposes which are in worth far beneath the sentiments appealed to for their accomplishment.

The purposes and sentiments of the representatives of God's Church materially alter some of the features which oratory in the world presents, though its real principles, the proper genius of the science, must essentially remain the same. To speak of what we know, with the freedom suggested by an unfettered current of thought, by the ready influence of the consecutively presented emotions of the heart, reciprocating as the impressions desired to be made require, is one of the first essentials of all good and interesting speaking. To be efficient in this, it requires not only a knowledge of a few rules of grammar, and the ability to form some ten thousand words into sentences, but also a thinking mind—a comprehensive soul pervaded by vivifying principles and sentiments, combined with sound judgment and an attention-eliciting purpose. The preachers of the Gospel have most assuredly the advantage over all others in these essentials. While others have to wander over wide fields of uninteresting objects to find something whereby to agitate the feelings of their hearers, and inspire them with an interest which they themselves frequently do not feel in the things they represent, the servants of God, the true ministers of the Gospel, deal with things that command universal reverence and attention—can appeal to the most profound and dearly-cherished sentiments and interests of humanity; and their own spirits are filled with boundless love and veneration for the great purposes of their mission. And more than this: When the light of human intelligence has paved the way in the minds of the audience for the ingress of higher principles than have at first been propounded, when the devoted speaker's ever-soaring spirit has reached the bounds of earthly wisdom, then, touched by the depth of his devotion, the most occult chords of his regenerated soul begin to sound a harmony of unearthly purity, and the voice

of inspiration speaks the words of the Eternal, and imparts a foretaste of the ineffable joys of a brighter and happier world. Conscious of eternal authority, they can fearlessly proclaim the Gospel's sacred truths among friends and opponents; and that intrepidity is in itself calculated to incline impartial hearers to confide in their veracity.

The Book of Mormon informs us that some of the Lord's disciples among the Nephites were mighty in speaking, having been endowed with the gift of eloquence by the Spirit of the Lord.

This gift is certainly a great blessing, and deserves to be cultivated in its place as earnestly as any other attribute of greatness.

We frequently hear instances recited in which men possessing this ability have fallen; and it is often simultaneously insinuated that its cultivation is dangerous, or at least superfluous, because it cannot be considered as forming a chief qualification for the service of God. It is certain that men who have had this gift in some degree, and, with the vain and narrow idea that its possession would counter-balance all other deficiencies, have neglected the cultivation of the more important and fundamental qualifications which would have rendered those they indisputably possessed immensely valuable, have declined in influence and sincerity, and rendered themselves entirely unavailable for the service of God. Herein lies the danger. The foundation must be laid first, and consolidated; and then the superstructure can be attended to. Without an undivided dedication of every property of the mind to holy purposes, a profound devotion to the whole of the comprehensive work of God, an implicit confidence in and entire submission to the guidance and counsels of the Priesthood, this, as well as all other capabilities, is thoroughly useless, if nothing worse.

But if those qualities of mind combine with the intelligence, discrimination, and wisdom necessary for government, &c., in a man of God, he may, by the cultivation of the science of oratory, add another star to the constellation of qualifications for the high positions that await him in the endlessly progressing and extending kingdom of God.

WORKS OF FICTION—THEIR EFFECTS.

From the "Deseret News."

The taste which is so prevalent in the world at the present time for reading works of fiction, and which is also partaken of by many of the Latter-day Saints, is productive of very great injury. This generation possesses advantages for the dissemination of thought and intelligence, superior to those of any preceding generation of which we have any account; but they have been sadly abused. The press, man's great auxiliary, instead of being used to aid him in making known and establishing truth, has been prostituted in too many instances to the propagation of falsehood and error. Works of fiction have been sent forth like an overflowing flood, and the public taste has become so vitiated thereby, that everything virtuous, truthful, or heavenly is unpalatable; and is rejected with disgust. With the masses of the present day, scarcely anything else but fiction is in the least popular. So strong has this taste become, that sectarians compose their religious tracts of fictions, and resort to the manufacture of their own imaginations, or to lies, to enforce their dogmas on the minds of their converts. They have found it to their advantage to coat with fiction what little truth they may have, in order that it may be swallowed more easily. No wonder, then, this being the situation of the reading portion of mankind, that pure and unadulterated truth, as revealed from the heavens and proclaimed by the servants of God, finds so little favour with the world, and presents so few attractions to readers of popular literature.

The injury which is done to both men and women, by their perusal of works of fiction, and their fostering of this taste, is much greater than many, probably, of this people are aware of. The fascination is so strong—the excitement which an indulgence in this habit produces is so pleasurable, that many entirely overlook the evils consequent thereupon, and they think it an innocent, harmless, yet very agreeable way of passing off their leisure moments. If novels, romances, and works of that character were a true reflection of things as they really exist, though works of fiction, their perusal might not be so hurtful; but the contrary of this is the case, as all who have any experience in the world well know. The counterparts of their heroes and heroines are never to be found in real life; the circumstances their authors place them in, the

incidents they depict as happening to them, are unnatural and grossly improbable exaggerations. Correct and truthful impressions cannot, therefore, be derived from them. They mislead the inexperienced, by giving incorrect views of the world, and produce dissatisfaction in their minds with the circumstances by which they are surrounded. Those who habitually indulge in their perusal are to a certain degree unfitted to cope with the world as it is; they have no taste for the stern and active duties of life. They become day-dreamers, and dwell in an imaginary world—a world that never had an existence, except in their own brain, or the brain of some one similarly affected.

Such books are not only injurious in this respect, but their perusal has a tendency also to impair the memory and weaken the intellectual powers. It is a task of no small magnitude for an habitual novel reader to reflect profoundly or intently upon any subject that requires concentration of thought. The habit of novel reading is averse to it. It induces superficial reading and thinking, feeds the imagination, gives it undue stimulus and consequent activity; while the larger portion of the intellect, not being called into play, and having no occasion to exercise itself, lies dormant and gradually loses its power.

Among this people, the reading of such works has a tendency also to strengthen foolish and injurious traditions, which come directly in contact with the principles of truth. The spirit they are dictated by is not the Spirit of truth; but is opposed thereto. Where they are systematically read, therefore, it may be expected that the spirit they carry with them will be imbibed to a greater or less extent: it cannot be otherwise. It may be noticed, and it will be found to be the case, with but few exceptions, that those who love to peruse these works have no taste for works of a solid, truthful character. Revelations of either ancient or modern Prophets, contained in the Bible, the Book of Mormon, or the Book of Doctrine and Covenants, have no attractions for them. Their spirit and style, being antagonistic to fiction and untruth, are unsuitable to a mind perverted by novel reading. Such a mind can only be brought to bear upon the truths they contain by a painful effort.

In view of these facts, then, it becomes

the duty of this people to strive to check the inclination for reading works of this character, especially among the young of both sexes, where the habits of reading are being formed. To inexperienced and imaginative minds, works of this kind are very fascinating: they will peruse them with avidity, to the neglect of works more beneficial and elevating. Too much care, therefore, cannot be exercised by us in selecting and placing proper books in the hands of the young. Before they have access to works of fiction, their judgments

should be to some extent matured,—sufficiently, at any rate, to discriminate between the gold and the dross which they may meet with in the course of their reading. The growth and spread of many of the evils which have attained so rank a luxuriance in the world, we attribute to this all-prevalent and pernicious habit. But we are in a secluded position, and have a better opportunity to check their spread and counteract their influence in our midst; and we should avail ourselves of it.

PASSING EVENTS.

GENERAL.—Another fearful riot in the Church of St. George's-in-the-East, London, occurred on the 5th instant: the scenes of violence were repeated in a still more offensive form than on the previous Sunday: when the gates were thrown open for the evening service, there were at least 4,000 persons waiting for admission, and a terrific rush took place: once inside the church, they soon commenced howling and yelling, and singing scraps of ribald songs: some mimicked the clergyman, and applied to him the most filthy epithets: at the close of the sermon, which was all dumb show, there were not more than fifty people left the church; the rest remained to repeat the scene of Sunday week: the mob sang songs, and fights were going on in every part of the building: after this had continued half-an-hour, a body of police entered for the purpose of clearing the church; but it required a full hour to effect this. The news from Trient and Roveredo, in the Southern Tyrol, is bad: Victor Emmanuel is publicly spoken of as "the King," and revolutionary placards are posted regularly every night. Arrests continue at Venice to a very great extent, and spread terror among the inhabitants. Intelligence from the seat of war states that General Echague has entered the valley of Anghera, where he destroyed 200 cottages, and took one cannon, a quantity of cattle, and munitions of war. The Governor-General of Eastern Siberia has reported that the Kirghizes of Siberia, sympathising with the views of the Emperor of Russia for the abolition of serfdom, had unanimously expressed their determination to emancipate their slaves: the practice of free discussion is gaining ground daily. Late Australian news state that at Ballarat 21 hotels, stores, and dwellings, a large number of outhouses, and property, valued together at £25,500, were destroyed on the 4th ult., in about fifty minutes: another fire occurred on the 6th, in which damage to the extent of £2,500 was done: there had, within a few days of the above dates, been other fires in the same locality.

MEMORABILIA.

"MARCH HARE."—Hares are said to be unusually wild in the month of March, that being their rutting time. Hence comes the expression, "As wild" or "as mad as a March hare."

PASSING BELL.—It was a custom formerly for the Church bell to be tolled when a person was dying, or passing away from life, or from this world; which bell was therefore designated the "passing bell."

"QUICK STICKS."—The expression of going like "quick sticks" originated from the rapid growth of "quick" (or whitethorn) shoots,—that quickly-growing plant forming the common hedgerows of many parts of England.

THE "NINE WORTHIES."—The celebrated characters ranked as "The Nine Worthies" of the world were Hector, son of Priam; Alexander the Great; Julius Cæsar; Joshua, conqueror of Canaan; David, king of Israel; Judas Maccabæus; Arthur, king of Britain; Charlemagne, or Charles the Great; Godfrey of Bouillon. The first trio were pagans; the second, Hebrews; and the last, Christians.